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Interview of Ludwig Klinke

Ludwig Klinke

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Today is June 21, 1970. This is Joe Hacker. Today I am interviewing Ludwig Klinke who is preaching for the German congregation in Wiesbaden, Germany. The church is located at Mainzerstrasse and is now engaged in a building program. Two congregations meet in this building, one German congregation and an American congregation. Both congregations have had a history of evangelistic efforts in the use of campaigns in the summer.

Hacker: Brother Klinke, you have been a member of the church for many years and have studied in America and have worked for a number of German congregations. Would you mind giving us a brief history of your work beginning with your conversion up till this time?

Klinke: I was converted in 1951, in August. I attended a tent meeting which was held in Frankfurt at the opera house. At that time, the city was still heavily bombed and reconstruction hadn't yet made progress and it was easy to get a location to erect the tent. This was a meeting in which Fausto Salvoni preached. However, I didn't meet him. He preached in the early part of the meeting and in the latter part Weldon Bennett preached. I still remember the last two nights. He spoke on the conversion of the jailor and conversion of Paul as far as I can remember. Those were my first impressions about the gospel, New Testament Christianity.

Then in November of that year, in a meeting which Fred Dasmir held at the West End church in Frankfurt, I was baptized by Delmar Bunn. At that time, Brother Gatewood was on an extended visit in the United States. However, of course, the work in Frankfurt was originally mainly due to his efforts. I learned to know him a little bit later when he returned from America very early in 1952, after I had attended the young people's meetings which Brother Delmar Bonn was directing and had gained new Bible knowledge by different teachers in the church, Brother Gatewood asked me to speak for the local congregation. This was at a mid-week service one evening and I spoke for about ten minutes and this was my start as a preacher.

It took, however, another four years before I was able to attend Frankfurt Bible school. My father would never allow me to enter the school, and when I was 21 years of age, I had been working as a telephone-teletype mechanic. I quit my job and attended Frankfurt Bible School for two years. Earlier I attended night school in Frankfurt, that is, 1951-1955, when I started attending Bible school full-time. Night school was operated for members of the church and those who could not have the daytime program, brethren like Brother Helsten and Brother Artis and Brother Gatewood, Brother Bonn and Brother Roy Palmer and others would teach in that program. Also, Brother Keith Coleman and a number of others. In 1955, I entered the training school and at that time there were only about two more students left because all the others, the early group of preachers the men had trained for three or four years, the last ones to graduate had been Klaus Gribbles and Reiner Kallus from that school at least from this old school which started in Krimichtown. At

that time then, only Monfred Kahotect and myself were left and it was decided that we spend about three or four months each in different cities working with different preachers, at the same time getting instruction. In 1955, in the fall, Monfred and I went to Berlin and there Richard Walker trained us and we got elementary Greek and some other instruction and started preaching and teaching at the same time. In 1956, I attended a similar program for three months in Monheim. After that, I attended school for about six months in Munich. In Munich, Brother Gottfried Reichel and Jack Nadeau were my teachers. In Moneheim, Brother Deiter Atlen was my teacher. A little bit of the history is found in Brother Gatewood's book, Preaching in the Footsteps of Hitler. Some of these points are also mentioned there.

In 1957, we decided, that is, my fiance, decided to get married and go to the United States for further training. The church here in Germany, the American congregation, helped us with \$75 a month and Brother Leslie Huff of Austin, Texas, gave me \$350 for my travel and extended a loan of the same amount to my wife which we later on paid back so we could make the trip to the States. I had a scholarship at ACC. My wife went as a special student. This was starting in the fall of 1957. I had credit for about 49 hours of work of which were 12 hours in my major field in Bible, 8 in my minor field in Greek and the rest were actually elective courses. I had to finish the basic sciences, elementary English college courses, and at the same time I did advance course work in the Bible field. I graduated in mid-term in 1959. I had three more hours to go which I took by correspondence. It was a literature course. I graduated that May, Magna Cum Laude at the school.

For more months, that is from January to June, we spent some time at the little church in Mark, Texas, which is about 20 miles east of Waco. That church had been very interested in mission work since its preacher John Featherstone contemplated going to Nigeria which he later did and spent two years. He was very interested in John Stevens who is now president of ACC, took my wife and myself to that church and made first acquaintances. From that time on, they had some interest in our work or future work in Germany. When we returned to Germany in 1959, in June, we already had made plans to return to the little city of Werzburg which is about 18 miles east of Frankfurt on the Main River, in between Frankfurt and Nurnberg, to help the American brethren there to establish a German work. We didn't know any Germans in that city. My wife and I moved there and lived in a furnished apartment all the time. We were there for about three and a half years and in various gospel meetings we were able to reach people. We baptized ten or twelve at the time and laid a good foundation for the work there. It is still there. They do not have a full-time preacher now, but it is a very faithful church.

In 1963, after a short period of time in the summer at the University of North Dakota where I had a scholarship in linguistics, I transferred to the Harding Graduate School. At that time, I had already had an interview with Dr. West and I had a two-thirds scholarship at the school, having to pay for about a third of the cost myself. The Lord willing, we had a fine little church in Helena, Arkansas, who supported us while going to school. I preached for the church and did some visitation in the hospital while they allowed me to go to Memphis which is about 80 or 100 miles north of Helena. We did not know at that time what our plans were going to be after returning to Germany. We had thought to relocate in the vicinity of Heidelberg where my wife is from, and I myself perhaps supporting myself and work for the church in that area. Also, by that time we had learned that Pepperdine

College was operating a European program there and I had some idea of either continuing my education or teaching or any such arrangement. However, by the spring of 1964, we had made connections with Jack Nadeau who had planned to go to the Ruhr Valley area for some time. Lloyd Collier had really interested him in doing so. When we left for the States in 1963, we came by train to Cologne and we said we wondered who was going to start a work here. Since we learned then that Jack was planning to go to Cologne, we decided to join him, still not knowing how we would be supported because I was working at my master's degree in Harding Graduate School and wrote a thesis and I didn't have time to travel around and look for support. At that time, Charles T. Smith who had been in the Philippines for a number of years, and now he has returned to the Philippines and from 1964 to 1968 or 1969 preached for the Argentine church in Kansas City, returned from the Philippines. The church in West Helena had helped in his support for about several years with \$75 a month and they now were relieved of this support and in getting to know me they thought perhaps of doing mission work in Germany. Of course, when they asked how much it would take to support a missionary in Germany, I didn't really know what they had in mind because I knew they had spent \$75 a month and I told them that estimate at that time was somewhat above \$200 or \$300 or in that vicinity. Some other churches help in our support. For example, the Helena, Arkansas congregation, the church in Elaine and the church in Pine Bluff. One little church in Texas, the church in Mahalia, Texas, which had already taken an interest in my family, that is in my wife and myself, while we attended ACC in 1958. That is dating back to that time.

In June, 1964, we came back to Germany and we joined the Nadeaus in Cologne and helped to establish the work there. We stayed in Cologne for more than three and a half years. For some time we had three or four preachers working there and always people here in Germany, and other places where they didn't have preachers, asked for somebody to come and we had various invitations but we had to decline because in the beginning of a work it was very necessary, we felt, to stay and this was what we had come for. After three and a half years when we had at least done considerable amount of groundwork in children's classes, young people's work and especially getting all the red tape with authorities and so on done and had already had one successful campaign--we experimented for three years before we had the very first real effective campaign in 1966 and then 1967--after which we left for our present location. On a recent visit to Cologne, I noticed how the church had grown and how, especially, the people and the young people's work had grown and also that those who are members have really been taught very well by Jack and those who have been working after us.

In coming to Wiesbaden in 1967, we came here by November in 1967, the church had been without a regular preacher for about eight months. Brother Keith Coleman had substituted for some time, but he knew that he only had partial support until September of 1967 and finally we accepted the invitation to come here to Wiesbaden. At that time it was already talked about by the brethren to go into a building program which then, of course, took, as you mentioned in the beginning, up til now, finally, to be realized but we have been working on it since then. The congregation at Wiesbaden itself, you might have already interviewed Lloyd Collier who was mainly responsible. He worked out of Frankfurt at that time in 1951 or 1952, I should say, and I still remember going with Lloyd to some of the meetings they held in schools in this town, and helped him lead singing and in the Bible classes, so the church here dates back to about 1952. The church soon found a place in Kaiser Frederichbad No. 6, the final location. However, after a number of years in 1956, the present building was acquired with the help of the local American congregation which contributed strongly toward the project, also with the help of quite

a number of American Christians. At that time, I believe the building cost about 40,000 dollars. Of course, with price increases on it, it has gained considerably, whereby we now have a new property and can build this church building according to our estimation and how we think it is functional to be used best.

The church, having been established for quite a number of years, has been numerically strong. We have about 60 members here, however, quite a number is older, elderly people. I would say more than a third are above their sixties. Of course, this dates back to the church beginning in 1952, which is almost 18 years now. Then there are a few families, middle-ages with children, we have 2 or 3 families, and my family included, and then we have a very fine young people and childrens group. Our young people are in between 16 and 18 years of age. One of the young men is going to a Bible training program which will be started this fall in Heidelberg, seven young boys are going to be there, among them, Klaus Goodwill, Jr., of Frankfurt, and Peter Meyer, and Monfreit Schultz and a few others.

We here, of course, have great hopes to make some more gain and renew the interest in the church. As we are going through this building program, we will have a new building and we will try to make it a community affair, that is, we try to really make it a service. We don't want to just use it three times a week, that is, the American and German churches use it for worship on Sunday and then the mid-week services for the American church on Wednesday and for the German church on Thursday. We also have a good children's program going on on Friday afternoon. But we want best to use the building beyond that. It will be located in an area where a number of people live, quite a number of people with children, and we want especially to utilize the facilities to have a day-school program, perhaps like Iving Johnson has in Frankfurt, and which I think has been one of the finest programs with young children who have grown up and many have become Christians. Sometimes the wisdom of such a program is questioned, but I have seen quite a number of good fruits from a work like this and we are intending to do a work like this.

We hope that we will get some more young couples, either that we, of course, get to know them by our evangelistic efforts or that somebody might move here to work with us. This doesn't need to be full-time, in the sense of being fully-supported by the church, it could be on a part-time basis. I personally, after being supported by American churches since 1955, have become self-supporting or partially self-supporting, this year by teaching in adult education courses. We're leaving the congregation in West Helena who have been supporting us since 1964 from the support which they in turn can turn over to another mission project. This is about what I can think of now, and you probably have a lot of questions.

Hacker: I appreciate this sketch of, this historical sketch. I would like to ask you now some questions. You have just indicated you were supported for a number of years by American churches. Would you recommend this for someone, such as Monfreit Schultz, who is now just beginning his work in training in Heidelberg?

Klinke: I personally received the support from American churches during my training period. I think this is an excellent investment. I still believe it is also a good investment if this would be done in the United States. However, of course, having the facilities now available here, it is so much better. The investment spent on any of our boys, I believe, who are still faithful and preaching and teaching maybe here or in the States, is well or has been well spent. Personally, I feel that these young men then, either might return to their profession out of which they now come, or if they so desire do some more advanced study. Some of the boys, like the young man who is coming from our congregation, will train for two years.

With the idea of going to a university then and become a teacher or a technical engineer or something like this. Of course, eventually, a few of these young men will be called by churches to come preach for them. At that time, hopefully, we think that German churches can take a little bit more support. I would say not the church here, still local German congregation is contributing about 70 dollars per month towards my support. Churches will be able to increase this amount. I understand the church in Hamburg would be able to share at least half of the salary of its preacher and other churches are coming along that way. Now there are some special tasks where I feel that my American support is still needed. For instance, if a young man or experienced man, goes into a new field where there is no established congregation and they are really bogged down with the petty details of red-tape work and what have you, where it is absolutely necessary to spend all this time on these details which cannot be otherwise taken care of. And also for special works like radio program that young Schubert or Gottfried Reichel are conducting in Czech or in German, so there are special tasks. I personally feel that it is not wrong or I personally would not refuse American church support. However, at that time, and this stage of the German work, we feel, or a number of the preachers have felt, that this is one way how this situation can be handled.

Hacker: You are also involved here and have been in your experience with the American church meeting in the same building and at the same time as the German congregation. What is your evaluation of this, what contribution do you may feel that the American churches, GI churches as we would say, have made and do you see any future in this particular relationship?

Klinke: Yes, of course, they have been great impulses and especially a lot of personal help not only in a monetary way but by people, American Christians, engaging themselves in helping out transporting older people from the German populace to bring them to the meeting place, and so on. And, of course, a lot of encouragement. I have found, however, that the larger an American congregation will be, the less contact it seems to have and this is almost a necessity it seems less contact it seems to have to a German work itself. Now for instance, this is true in Wiesbaden. It has become somewhat better since I have been starting to work here. Our relations have been, for different reasons, hadn't been quite so good for a while, and all reasons I cannot tell because I wasn't here at that time, and we have again established real good relations, that is, we have services from time to time together and the American brethren are carrying, of course, by their presense quite a number of the expenses of the upkeep of the building, and in former years and in places I know of even today where both congregations are smaller, most of the time the American church there will help substantially in paying for the expenses of the meeting or for literature or other things. Despite the fact German congregations try to be, and this Wiesbaden congregation has tried to be independent, that is, taking care of all of its regular expenses at least. Last year we had a major campaign, and of course, in an undertaking of such scope our congregation wasn't financially able to muster it and we had to have American support. Otherwise, I believe mainly it depends on how preachers and elders and teachers know each other and work together. I feel the over-all picture is good. There is one little draw back I can see here. We have quite a number of young people in Germany that know English real well, and both for the reason of not having some person in the congregation who could well lead a young peoples group at their age which is 16, 17 and 18 years old, I have not been able to do this myself. We don't have any one in the congregation who is doing this. They have been intending to be a part, or a larger

integrate part of the American congregation and this loses some of their impact, that is, some of their strength and some of their time and all this, for the German work. If we could ever have some young couple or somebody here who could really work with the young people, then I feel like it would be vice versa. That is, then the American young people perhaps, or quite a number of them, perhaps, would more join our young people in a German program which in turn, of course, would mean more evangelistic work among the Germans. I feel here is an area where I personally think I need to work a little bit towards. Perhaps if somebody would be interested to work with young people, here is a great chance.

Hacker: In this relationship with the Americans in the American churches, how do you feel about working with American missionaries? You've indicated that you've worked with more than one, (Klinke - yes), how would you, generally, what was your general attitude as you were being trained and as you see yourself now as a fellow preacher? Do you feel that you are accepted?

Klinke: Yes, I would say that if the German preachers are on equal terms with the American preachers, if this has not been this way all of the time. It is understood, of course, in the very beginning all the German preachers were students, and they had to learn they had to gain experience, and so on, but even when I became a Christian I felt like brethren like Dieter Altman or Gottfried Reichel, who then made their first steps in their own ministries, that is, independently, perhaps, or together with an American missionary, that they were really accepted and even at that time were respected for their work on equal terms.

Sometimes, of course, the missionary might have felt for a longer time than necessary that he should be the one directing all the things. However, sometimes I can see an American missionary has been sent by an eldership in the United States with the very specific purpose of establishing a work in a certain city, like Jack has been sent by the Preston Road elders in Dallas, and an agreement was reached. He is to spend at least 10 years for the first two terms he is here, and he is the one responsible for the work, and we knew this perfectly well, we understood this arrangement and we went as support personnel which did not mean, of course, that we couldn't talk things over or that we wouldn't decide together but that the main responsibility was left with one person. I feel like most preachers would be able to work under such an arrangement and in a case where a preacher works independently, that is, on his own, where there is no American missionary or in an arrangement where he is the only man on that particular spot, the problem is not there.

Hacker: Now on the other side, being supported by America, do you feel any resentment or limitations in your relationship with the German brethren?

Klinke: Now this has been so sometimes, though not by all people, and it is interesting to note that this, perhaps, is more strongly expressed by the men than by the sisters, by the ladies. I can't always see psychological reasons behind it because the men are out on their jobs and they earn most of the living and then there is the preacher who gets his money, and most of the time some more money, than they make on their work, from the United States. There are some of these factors, of course, involved, I would say, though, that those who can reason enough and who are a bit more mature, despite the fact that they would strive to be able to support their preacher themselves, and understand that even the German is going to take support or has to take support from an American church.

Hacker: In your experience now with your family, have you felt that you have been limited in the raising of your children because of this step that you have taken?

Klinke: No, not necessarily so. Perhaps, one side, to give light to one side, when we were in the United States for the second time our eldest daughter was three years old, and she spent one year in the United States. She learned to speak English at that time, and has retained most of this. Luckily so, she has experience or has a chance to speak with the American people here, or the American children so she can keep it up. This altogether has, perhaps, not given her the headstart since she had lost a year. When she went or started to German schools and she, perhaps, was not quite as advanced as a German child would be at her age, but, of course, she has the advantage of having been in the United States for a year. Knowing English, and she is studying English in school now, and will probably have it much easier. Any of these missionaries' children, too, I mean the American children who are being raised here in Germany, they have partially the same problems, but I don't feel that they are real great problems.

Hacker: And your family relationships, also. Does your wife feel that she had any particular problem, especially when you were training in America, and then coming back and being accepted among the German women?

Klinke: I would not say, in this regard. However, she at times felt that if I would be supported by a German church, I would earn my own living, then she would be in a little bit different position. I don't know of course, what all bespeaks this, it might be that a wife is more, has some tendency of having more security for her family, and the husband might not see some of these implications. That is, sometimes, my wife felt now, as long as I am supported, being supported by the church, I cannot wear this type of clothes or cannot wear that type of clothes or something like that, because of that very reason. But, of course, this is something a person has to grow, to some extent, out of, and I think she is thinging a little bit differently about it now. Of course, my situation has changed which then has been a little bit more pleasant. That it has actually hindered or hindered much, I wouldn't say so.

Hacker: Now, this building at 10 Mainzerstrasse has been here for 20 years maybe, 18 years or so.

Klinke: Since 1956, it has been in the possession of the church.

Hacker: Now then also, we have buildings at various places. What is your feeling, as you recall it, at the time these buildings were built? Did you feel, at that time, that this was a good thing to do? Do you think in retrospect that it was a wise decision, and what, in general, is your attitude toward the building of these buildings with American money?

Klinke: This building here was purchased. It was an old mansion and has been renovated and one reason we are vacating it is that it is not quite as adequate as we would like to have it and utility costs and upkeep is so high, these were some of the prime reasons why we are considering moving. Also, the city zoning is new and part of this property is going for a street and they are going to have a big development there. But at the time most church buildings were built, perhaps, the decision couldn't have been other than it was made. The missionaries that came in 1947-54 came from the American background where a church usually had a church and its own church building, and the progress in the early phase of this work seemed to justify the building of buildings. Sometimes it might not, from looking back, it might not have been wise to build the buildings as large as it

was built, or not building a building in a location where it has been built. But these problems always will arise, and you will only see them later probably.

Hacker: Even in America.

Klinke: Yes, even in America. And, of course, like in the United States, over here people have been asking themselves, is it justifiable to have spent that much money in a building when so much else needs to be taken care of, so we had a poor feeling for some time in this congregation, in the German congregation, about this building business. Of course, it's also because when plans were first mentioned to sell this building and so on, and perhaps to move to another place, this has been almost 4 or 5 years now and only now we are really getting down to the point, so people have, perhaps, more so than in another place, been a little bit in a problem. The feeling is, however, by a few, not by the majority, but by a few, that we might as well rent a place somewhere. I see great possibilities in a building if it is properly used. However, I also would advocate that we are building this building because the investment which was put into this building in 1956, at that time, justifiably so, should not be wasted. We will not probably spend the total sum which we will get for this building in the new project, and the rest will be used for adequate purposes here. But really I hope that the building in Wiesbaden will, to some extent, be the last in Germany before not a German congregation decides itself to build a building. The problem has been that the American missionary or the German preacher being supported by American funds, working together with the American missionary, that they thought that it was best to have a building, not the congregation. That is, it was told to the congregation "Well, what would they know," and they said, "If the Americans support it, fine." But they didn't really think it through. And then it was not their building. We have seen, like in the downtown church Munich building, where some parts of the building were financed and finished by the local members that they are having more pride in what they have done or even if we have rented a place and redecorated it ourselves we have more pride in a place like this than in something that is given to us. The only justification I can see for us building this new building is that we can really make use of it. But I would advise for any future missionary just to wait till the local congregation is ready.

Hacker: In other words, rent a place as you would do in America, for example? Let the church develop to a point before building. Now what do you think, let's move to the area of mission methods. What have been some of the methods that you have seen work in Germany and the reasons why you feel they work and maybe, as you think about those, also recall some you've tried that failed and some of the reasons you feel they did not work so well.

Klinke: Of course, in the beginning of the work, the gospel meeting was the number one area in which progress and the gain was made. It was very easy in the early years of the work to announce the meeting and get a large turn out, you know. And people would just flock and where the gospel is preached always the gospel will be heard and will be obeyed, and so by the mere fact of having an audience, you would have almost assuredly quite a number of people who would respond. But in the later years, especially the last ten years, I would say, this has diminished to the point where when I came here to this German congregation, they had really lost interest in having a meeting of the old type. They granted me permission to have the next meeting, so to speak, the old regular type with the announcement in the paper and the hand bills in the mailboxes and so on, and of course, it was just like they had thought. It may not have been enough faith on their part, but experience also told them.

So the last years, one of the better ways is the campaigning effort. I mentioned

we experimented with it in Cologne. We had a small campaign, very small, in 1965, and in 1964 Lloyd Collier held something what could be termed a little campaign in Essen. And then in 1966, we started really on campaigning in Cologne, in Essen and in other places. 1966 was the first year, I would say, whereby the new campaign methods, that is, young people, both Americans and Germans who would join them going from house to house, handing out invitations and going into the parks and singing on the street corners or in the parks, or in old folks home and in places like that has really brought us a breakthrough. This has been confined to the summer. Mainly, of course, the help has been from the States and they couldn't come at any time. I would think it would be very good also, perhaps to try it during other times of the year if enough helpers, of course, could be found.

Probably, one area where I feel the future holds some of promises is to get more contact with people on a social and perhaps, counseling level. That is, that the church itself become an open community where it can, more so than before, incorporate into its fellowship people right there where they live, that is, where the members live. Members need to become strong, expressing their Christian faith in the community where they live and in the working surroundings where they live and perhaps in little groups getting people in their neighborhood, because it is so hard to, perhaps, get everybody to the central church building. The church building I consider to be a headquarters, or to be a place where you gather or get ammunition and where we have, of course, we have a central worship service on the Lord's day and perhaps classes in the week. But more of the church life needs to extend into the realm of business and of the housewife's day of work and so on. And I, personally, feel that when we are in the new surroundings we should offer some program of counseling and perhaps help to the neighborhood, whereby at least we can make good contacts and eventually also have an inroad to the families.

Hacker: So, you would say house to house work or maybe even house-church combined with a central...?

Klinke: To some extent, yes, but, of course, it is new and my personal experience hasn't been too great except for the campaign work, but the campaign work will not do it alone. This is one thing for sure, it will give us more attention than anything, I think, we can do right on the spot. Now one way, effective but very limited work is the radio work of Gottfried. It could be extended, that is, the number of programs per week could be increased and this would be real good. But, of course, this also reaches only a certain group.

Hacker: Have you used Bible correspondences in your work?

Klinke: Lately, in Germany, the Bible correspondence work has mainly gone through the radio work, that is, the people have been contacted through the radio. Offering Bible correspondence course in papers or advertising otherwise has not brought the results that it has brought otherwise. There are of course, a lot of sociological and other reasons for it, I don't know.

Hacker: You mentioned a while ago in your survey the importance of young people here at Wiesbaden and other places. What about the people of high school age and gymnasium, and perhaps even of university age, is there any possibility of reaching them in Germany today?

Klinke: I do not know really, there are some people trying to do something. In the beginning of the work, of course, there was a Bible school in Frankfurt and it offered instruction and also some living accommodations for some university students. I don't know about the success, it hasn't been quite as successful as it had been hoped. I do not know, of course, we are not ready for it, that is, for a program of great significance on a university campus. That is, the German churches are still too small and the only young people who will be students and who would be able to have some arrangement like a Bible chair or something are just too few. I don't know, I wish somebody could come and could, let's say, have a Bible chair arrangement among the universities, but we would again have all the problems connected with a thing like this being done from a foreign country. That is, if Harding College decided to operate a Bible chair somewhere in Germany, I would personally welcome this and we could probably get some German staff for it, but I don't know the acceptance, this is the problem.

Hacker: The training, then, as you analyze it, would have to be done by Germans at the university level?

Klinke: Well, to some extent, so.

Hacker: Do you think a young American could prepare himself to maybe attend a university and work among university students?

Klinke: I would say, yes. I would suggest, of course, first of all, that he be very determined in his plans, make it a goal in life, perhaps, even. I mean, it shouldn't be less, probably. You have missionaries here like Lloyd Collier and others who made it a goal in life to be missionaries who would stay in Germany for their work and somebody like this almost, if there is no other reason for coming, then later on should make it a goal in life to work at it. He should, perhaps, have smelled some of the air of academics in the States before he enters academics here because he might get into more deep waters, here. If he has weathered the storm whomever in the United States schools, he might not be quite as hard hit when he gets over here because most of these schools here are very liberal, in the truest sense of the word, especially at the theological faculties. Even the most conservatives here are what we would still consider fairly modern, modernistic. So, strong personality, good faith, having weathered perhaps some academic storm in the States and pretty set his mind to work here.

Hacker: In your work in North Rhineland and Westphalia, didn't you work some in the smaller villages? What do you think is the hope for the future there? Is there any way we can approach these smaller towns, by this I mean perhaps 52 or 50 thousand population?

Klinke: Yes, I don't know yet, of course, you would always have some response the way we have been starting new works now. If we would not think of starting necessarily a new church such in a place like this, but preach the gospel there and then wait for the results or perhaps if there were some converts, try to bring them to the next larger congregation, perhaps have a house-church or Bible class or something like this meeting in a place like this. If we wouldn't think that we have to necessarily where we go and preach, have to leave a preacher there. This is our and has been our problem for years. In fact, in the past, preachers have felt that we shouldn't do this type work because we couldn't leave somebody there. I have commuted to quite a number of small places, even into Belgium in the German speaking parts where Gretchen lives and so on, held classes, and working with people even among denominational churches and so on, who don't have regular preachers and you

have a chance to preach there and you might have some good influence. Somebody experienced, a little bit experienced in city work, perhaps, would have a good chance, perhaps to do work like this.

Hacker: It would be better if he were a German national, wouldn't it?

Klinke: This is true. If an American would go out, I would say only in a team. I wouldn't suggest an American going out alone because Americans going alone mostly are considered to be Mormons and despite the fact, of course, this shouldn't bother us, I still think it would be wise if a team, at least a team of German and Americans went. Unless, it were visiting with members, that is, Christians who are already Christians, then of course, Americans could go as well as a German.

Hacker: What is your feeling now about vocational evangelists, you have already indicated that you are moving in this direction, at least you are taking part of your support by supporting yourself. At least one or two others who are German nationals have done this, and you have an American here in Wiesbaden who is vocationally oriented and is an elder in the American church. Now what is your analysis of this approach from the viewpoint of a German national and also your observation of Americans who use this approach? Do you think it is effective?

Klinke: I would say, yes. For one thing, it opens up new avenues of communication between the preacher and the people who he meets in his vocation. I personally have been able to, despite the fact we have not that type person yet, we have had many people here who are my business contacts and some are pretty regular. Of course, we never can tell how far a contact like this can lead. This will increase, of course, as you are somewhat longer in the realm of business. It, of course, needs to be a work whereby you do not lose too much of your time. That is, I find myself in a position where I will not extend my business, or where I would not be able to extend my business indefinitely because I want to spend more time with the church. That is, it will support me perhaps adequately or together with some support of the church it will support me adequately. This is actually the only necessity of a vocational preacher. Now, in the case of this business man that I mentioned, of course, this is his main business, he is an elder in the church, has been preaching occasionally for the Germans and for the American congregation and also is able to do a good work. Those who are preachers and are supporting themselves or are supporting themselves partially devote, I would say, quite a lot of their time in the church. It has to be some type of work, I would feel, which must not take away too much of the time from the individual.

Hacker: What do you feel is the future for the development of elders in the German churches?

Klinke: We would, I would have to say that we don't have any real prospective material, eldership material in our congregation here, depending on some, in some congregations they have men, depends on who is converted, how his family is in the faith. Of course, I feel like now we have the first generation of children raised in the church and almost a second generation is coming on. With time and maturation, there will be material for eldership. We must not forget that this work at the most is 25 years old, not quite that old, 23 years, and looking back in history of churches of Christ in the States you can find churches fighting for 50 years before they had elderships. Not, I don't say that this necessarily has to be so here. There is one church in Germany, the Bonnheim church, they have elders. There might be another one or two others who will have elders real soon. But, it is a matter of time, I believe.

Hacker: We appreciate very much your taking time this afternoon. I know that you have many duties that you need to take care of on Sunday afternoon, and we do appreciate you taking time to be a part of our Living Library of History of Missions and hope that we can see you again in the Lord's work here, perhaps, in a campaign in a few years and when you are in the States visiting we want you to come and see us.

Klinke: This is wonderful and my best regards to everybody who knows Elsbeth, the children and myself and, hopefully, I want to come to the United States and see you all.

Hacker: Thank you very much.